the sour cherry book

The Sour Cherry Book

observations,
from an anarchocommunist stand,
at the one dollar shop

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[neekos karayorwos]

On the 12th of February the Varkiza Agreement got signed. On the 12th of February the Communist Party of Greece denounced those that rose up against the government of the "appointed by nothingness", usurer, prime minister. Denounced those that burned "the small shops" of the usurers, blackmailers and currency debasers; that is, the banks.

Oh, @$*/+! History!

Fascism cannot be humanized.
Only destroyed.

(the same applies to its variations... Monarchy, Capitalism (Money-rule), Empire, etc).

Money-rule-ist (capitalist) technology enslaves.

In the end, the Middle Class will always betray the Working Class.

Sticky hair, sticky mind.
Free hair, free mind.

In Capitalism (Moneyrule),
the success of the few
fuels the dreams of the many.

I do not fear the bad man.
I fear the dump man.

There is no greater teacher than Nature.

The Working Class is unpredictable.

You cannot change the system from within.
You can sabotage it, though.

Slow trains, full of people.
High-speed trains, empty.
Why?

As a general rule. Whatever is good for the working class, it is bad for the middle and the ruling classes. Whatever is good for the middle and the ruling classes, it is bad for the working class.

Or in other words...

The interests of the working class stand on one side, and the interests of the middle and the ruling classes stand on the other, competing against each other.

Up until now I ’ve seen three types of fascists.
The fascists with the camouflage clothes
(of the Hrisi Avgi type).
The fascists with the suits
(of the Nea Dimokratia type).
The fascists with the shirts
(of the Siriza, Kinal, Mera25, etc. type).

Einstein said (they say), that...
"I don't know how the Third World War will be fought, but the Fourth World War will be fought with sticks and stones".
I say (in an excess of arrogance), that I know what kind of war this Third War will be.
It's gonna be a social war.
The First Social World War.

Seems like it's already started...

The Western Democracies are no democracies.
They are oligarchies.
Western Oligarchies.
Modeled after the Roman "so-called-Democracy" (the Roman Oligarchy, that is).

In a sentence, how do these kind of oligarchies work?
" The poor vote — the rich rule "

Year 2020.
My personal estimate...
we live in a pre-revolutionary era.

In Capitalism (Money-rule)
the success of the few
guarantees the failure of the many.

Lies and Violence,
these are the two legs of Fascism.

If you wish to drive the colonialists, the imperialists, out of your country, the first to hit hard are not the colonialists themselves, but their local collaborators. From there you start undoing the pullover.

It seems after all that for a person to become a proper character, either they have to get through some rough situations first, or they must be provided with excellent teachers. Otherwise they become a spoiled brat. They knew better, the ancient Spartans, sending their children off to the mountain.

The fish is made for swimming,
the bird is made for flying,
and the humans, we are made for walking.

It seems that,
in order to fight the monster,
you too have to become,
to a certain extend at least,
a monster.
So be it...

The sinners make the revolutions,
not the saints.

"It's Freedom or Death!",
the revolutionaries shout out.
"Nooo!",
the traitors reply,
"Health! is the ultimate value".

The worse fascist is the one who says "I'm just doing my job".

When the international agreements do not reflect the real world's relationships of forces, then these agreements prove out to be just thin air.

There is no shame in feelings.

"Lost opportunities", of the workers' movement, pass us by due to it (the workers' movement) not being mature enough to exploit them (the opportunities). Therefore we must not think in terms of "If that person had done this..." or "If we had said the other thing..." . But we must ask ourselves which are the deepest causes of this immaturity and how can we improve upon them.

There are no "lost opportunities"

—

just immature movements.

Ultra-nationalism in one slogan:

"Down with the foreign bosses!

Up with the local bosses!"

Sports champions and Junta had always had the best of relations.

Social issues require social solutions.
Political problems need political solutions.
Military problems demand military solutions.
And so on...
If you start mixing them up...
If you start thinking that, for example,
with the use of technology you can correct a
social matter...
or that by personal implementations collective
difficulties can be overcome...
Oh, goodbye... you are at a loss, baby...

Hitler never hurt a fly. His crimes were committed by all those who... "were just doing their job".

Unity without equality cannot be.

Capitalism in a phrase:

Your death — My easy living

Any social or political analysis, that does not include the class struggle, can only be wrong.

"National unity" is a myth.
Just like "national division" is also a myth.

You cannot be strict and fair.
You are either going to be...
"lenient and fair",
or you are going to be...
"strict and unfair".

There is no such thing as...
"independent justice".
The right question is...
"Who does justice depend on?"

Hypocrisy is one of the main ingredients of Western Civilization.

"They are uncivilized. Savages.
They must get civilized. They can reap the benefits of our civilization. They should become like us!"
(for their own good, always...)

Typical imperialist, (and middle-class), rhetoric.

"Do you have any papers that prove..."
The bureaucratic craziness in a single phrase.

Money-rule will not go away nicely and quietly. The wise men have showed it to us: it will end with the butchery of the elites and their willing servants.

Corona-virus is the Fourth Reich.

Fascists only understand the whip.

The one who pays decides.

... because, like the ancient ancestors of ours have wisely said,...

"Fear the Middle Class bearing gifts".

... because the fascist
has only one moral value:

their own skin.

The workers' revolution cannot happen in secret. It won't be done by Zorro!

The workers' revolution needs a surname and an address.

You do not discuss with fascism.
Either it stamps on your neck
or you stamp on its neck.

Cats:
vivacity and death,
together.

(this probably is their charm)

The more selfish (you become),
the more unhappy (you become).

No oppressor oppresses you in the name of "oppression". They always come up with a great and noble cause as the "reason". Always, "for your salvation".

Fascism (Capitalism, etc.) cannot produce thought (because it is based on lie).
That's why, it tries, to copy firstly, to distort secondly, and to finally appropriate (ridiculously and unsuccessfully, of course) the ideas of the Left.

While rephrasing...
"Where logic ends, psychology starts."

Or, in other words:
that of the human stuff
which cannot be explained by logic,
they can be explained by psychology.

We are a dictatorship, we do as we like.

Celebrities are the human façade,
of an inhumane (political) regime.

"An eye for an eye", the "eastern barbarians" were saying.
"One eye, and an ear, and the hand, and the leg, for an eye", the civilized capitalists say.

It is clear.
This is no justice.
This is war!

In Money-rule, the pettier the crime, the greater the punishment.

Fascism is the worship of power.

Capitalism is the worship of money.

(that is, the worship of economic power; which means that capitalism is a form of fascism)

A truer depiction of "capitalism"
would be "Money-rule"
(or Moneyarchy).

The American Civil War from an anarcho-communistic point of view:
The capitalists-oligarchs of the North clashed with the aristocrats-oligarchs of the South. As it happens in such cases, the capitalists were victorious over the aristocrats.

— Yes, but... What about the rights of the slaves, all those people who got killed, and the likes?
— Ok... ok... you sleep now...

"Petite bourgeois" is the slave who wishes to become like their master.

The Greek State is a deadly enemy of the Working Class.

Revolution is a necessity, not a choice.

Nobody chooses when to revolt.
The conditions decide.

(this ought not to be confused with the "mature conditions" of the "postponists")

How can those who benefit of a situation change it?
How can those who benefit of a political system wish to change it?
They can't.

"Free Market", one more capitalist myth.

"Why is there no Mafia in Greece?", told me once, a worker.
"Because the State is the Mafia", replied himself.

"Aaah... Where are the old-time women?", there in the uncultivated land, commended, once, a grand-father. "Barefooted... they stepped on thorns... and thorns bent!" he added.

"Oooh, we can't let you die", the worker replied to me, there, where they were digging for the pipeline. "You owe to the State". "Pay your debts, firstly, to the State, and then you may die", he explained.

"

Whoever has not tried heroin don't know what they're missing out on.
Whoever has tried heroin has lost everything.
"

... say people that know.

The Communist Party of Greece is a counter-revolutionary party, part of the reaction.

The king needs, every once in a while, to defeat a paper dragon
(some fake crisis).
So that the king will look all great and important.
Why, though, not defeat a real dragon?
Because real dragons byte!
For real!
Whereas, with a paper dragon you can write the script as you like.

The French Revolution from an anarcho-communistic stand. The Working Class and the Middle Class revolted against the Ruling Class. Then, as the custom goes in such cases, the Middle Class sold the Working Class out, and made a new pact with the, renovated by now, Ruling Class (after having renegotiated their relationship).

... because the Middle and the Ruling Class are natural allies. Together they oppress, manipulate and milk the Working Class.

A revolution never "ends".
It either "looses", or it "wins".

The Revolutionary Calendar of the French Revolution is not well thought (designed). Maybe this is why it failed. One obvious note. The "old" calendar's seven days of the week are not a random number. On the contrary, the "revolutionary" calendar's ten days of the week are an utterly random number. Here, the creator confused the measuring of time (a human anthropocentric element) with the

measuring of grain, pounds and the rest (a clearly technocratic element).

Expressed differently... today, one kilogram equals one litre of water. If it had been decided, one kilogram to be equal to two litres of water, nothing of essence would have been really different. On the contrary, if week, instead of seven days, becomes eight days then our whole way of life will change.

Capitalism is Feudalism No 2.0 .

New means (of production)

—

same relationships (of exploitation).

All empires, once they stop expanding, they start collapsing.

One young gypsy man asks another (true event):
— [Elias] Why is your fringe leaning on the other side today?
— [Dancer] Me?... My fringe?...
— Yes. Why is it on the other side, today?
[Small Pause]
— ... 'cause of too much prison.

[We expand]
— [Karaghiozis, laughing] Alright... When were you in prison, you seedling?
— [Kollitiri] I go to school. Same thing!

Social-democracy brings no solutions to the Working Class.
Social-democracy is the back-up plan; it is money-rule's line of retreat.

In Capitalism, the stronger the state — the stronger the para-state.

Because capitalist state and capitalist para-state are not opposites, but alike and one.
Two sides of a coin.
Doctor Jekyll and Mister Hyde.

Nature detests void.

(wiser men have said)

Nature detests "single speakers".
Welcomes "multifariousness".

Whatever is unnatural, sooner or later, Nature will spit it out (reject it).

The rule of a single power is unnatural and, therefore, soon collapses.

The history of money-rule interweaves with the history of the spreading of narcotics.

Because narcotics are the ideal capitalist product: "buy low, sell high".
Though mainly because capitalism is an intolerable social system.
Many, whether discussing bosses or workers, need to be stoned in order to withstand it.
"Can't make it through, otherwise", as the people would have said.

(rephrasing)

When middle class makes revolution,
gods laugh.

Strict?
Probably corrupt.

The modern Communist Party of Greece is a scarecrow of communism. As much as a scarecrow is related to a human, that much they are related to revolution.

When the lion jumps on you, you don't punch it at the teeth.
What? Are you dumb? It will eat your hand.
You strike at the nose.
You bury the knife into the belly.
Best case scenario, it will let you go.
Worst cased scenario, it will eat you.
But, in the meantime, you too will have hurt it so badly that it will soon die.

Basis of any harmonious living together is common moral values.

A noteworthy thing is that money-rule-ists have no clue on how capitalism works. We, the communists, on the other hand, know very well how money-rule works.
That's why we detest it.

Greek Indymedia is the anarchists' "Communist Party of Greece".A pen, that is, helping control the social turbulence that's coming from the left.

Reality is one thing, imagination is another. When you start confusing those two, we have a problem.

The science of Psychology is based on the false perception that man is selfish. This is why Psychology, under the direction it is currently following, is a failed science.

They tell us that man is selfish.
If we are selfish, then why the most popular sports are team sports?
Why, these "selfish" who wish to gain wealth, glory, cars, beauty, why do they do it to show off to the rest? (So as to elevate their status in their social surrounding)
Why when we take care of a plant, a flower, a human, why do we feel so well?
So, do not listen to the capitalists.
Man is not a selfish animal.

Asking an economist to fix your economy is like asking a coroner to heal you. Only after the "crime" can these guys tell you the "hows" and the "whys".

It is the privileges that give strength to the capitalists, not the profits.
First come the privileges, then come the profits.

But imperialism does not attack the "foreigners" only. The "locals" are its final target. It gathers strength by the exploitation of “those on the outside of the walls", in order, later on, to crash “the ones on the inside of the walls".

It turns out, in year 2021, that social-democracy has fallen to the insignificant role of acting as the "democratic alibi" of fascism.

The narrative that we, supposedly, had a "democratic election", the "left" lost, the "right" won.

Or in other words,...
In the pretentious democracy, social-democracy plays the part of the pretentious opposition.

Every generation needs to have a revolution. A generation that hasn't made a revolution is a lost generation.

Man is not a logical being.
Man is, first and foremost, a sentimental being.

Unemployment is not the result, or byproduct, of capitalism. Unemployment is a pillar of capitalism. The modern whip.

So, the more economy improves (economy of companies), the more unemployment will increase. The more power capitalists will gain, the more they will oppress, with unemployment also, the workers.

And one thing which proves, that utopians follow the wrong path, and all these stuff about utopia are horse-shit, is the following.

When the undertakings of the utopians receive pressure from fascism, then these undertakings collapse like houses of cards.

(and the utopians put their tales between their legs, and flee back to their foxholes) (finding, in the between of course, the time to protest vigorously)

The "boluk" (group of non trained soldiers) cannot defeat a tactical army.

Much the same, a boluk of unorganised demonstrators cannot defeat the tactical police.

Propaganda is the spreading of ideas.
Goebbelism is the spreading of lies.

The Working Class (in the general sense) are those who live off their work.

In other words, if you wipe your own shit, then you most likely belong to the Working Class.

Society and state are opposite conceptions. The more the state is empowered, the more society weakens. The stronger the society, the weaker the state.

Grey is the colour of capitalism.

Grey the concrete,

grey the metals,

greyish the people.

One peculiar characteristic of money-rule is its indescribable ugliness. So many cultures have walked this Earth... If we compare what they've left to us... Probably capitalism is the ugliest. Or among the three ugliest. Check: skyscrapers, highway roads, mega-cities, etc. ...

Why could that be?

We can make a hypothesis.

Capitalism is inhumane. Therefore, also aesthetically inhumane.

Capitalism is unnatural. Therefore, its creations are hostile towards nature.

When I say "pre-revolutionary society", I don’t mean it like some marxists might do: "a society that hasn’t made, yet, social revolution". For example, the Medieval society. But as the society which is on the search. Which knows something ‘s wrong. But "don’t know what". Or how to fix it.

Usually this society believes that a change at the "top" will also make things change. For example, if this corrupt group would go away.⟶

Or, if the bad Czar goes and the good Czar comes.

One more characteristic of such a society is the reference to old values, and religion. So, in christian societies a comparison would be made to Jesus and christian values. How distant today's conditions and rulers are from these ethical models.

Moreover, an expression of this confusion is the fact that the social groups of the workers still appeal to the, proven inadequate by all means,

authorities instead of appealing to similar to their, people's, social layers. So, they might have a gathering, a demonstration, or even a riot, hoping "to be heard by those in power", or "to shake, scare, those in power", or "so that those in power re-evaluate the situation and correct themselves".

That is, the pre-revolutionary society is the one that still has not broken the bonds to the old moral values, and to the old ideology. ⟶

But is getting ready to do so.

And after it will have tried, and retried, and seen that the old ways lead to nowhere, then it will accept, or create the new ideology. And, then, it will become a revolutionary society. It will no longer be a pre-revolutionary society. But it will have made itself a rebelled society.

(or it will remain stuck to the old and vanish)

The workers and the peasants are, in reality, the same social class. The raw peasantry as I call them. Because the workers are nothing else but the peasants of the cities.

Many times, the bourgeois revolutions (e.g. Young Turks) take place in order to forestall the people's revolutions. The bourgeois see that the old system, a provider and defender of their privileges, is being threatened by the revolutionary attitudes of the masses. And they see that this system can no longer offer any answers. So, they rush to "overthrow" it. In essence, to modernize it. So as to save it. And, along, save their privileges.

Political groups that have an understanding of the world closer to reality prosper.
Political groups that escape, loose contact with reality, crash down the cliff.

In this living,
you either make a revolution,
or you collect receipts.

The rule of 60-40 applies to the State-Parastate relations.
That is, the Para-state works 40% for itself and 60% for the State.
And quite often these interests collide.
And many o' times the Para-state starts disobeying and working against the State.
And sometimes, if the State does not succeed in putting the Para-state back to its place,

then it is the State who now becomes the subordinate; that is, Para-state's little puppy.

The same applies to the relations of Military-Paramilitary, Economy-Paraeconomy, and so forth.

Someone could argue
that every rock song
is a small riot.

And how can you be a communist
if you don't believe in man?
You can't.

Yes, I know, I contradict myself. Still... I say:
" I don't believe in man.
Yet... I believe in youth. "

I revise:
‘Till recently I thought that the Greek-Orthodox Church was a homogeneous body. But now... I see... The class struggle takes place within the Church, as well.

Because military discipline is necessary for military victory.

Plural of politeness insults grammar.

What you call "corruption",
we call it "money-rule".

So, it is ridiculous for a capitalist, for a social-democratic party to claim that it will fight corruption. It is like saying it will rip its own guts out. Such thing cannot happen.

Bankers are the menace of the world.
Javascripts are the menace of the internet.

By which I don’t mean to say that javascripts are the cause, but rather the tools by which malicious entities, mainly money-rule-ist companies, exploit and oppress us.

"Death to javascripts and all their supporters!" shouted with all their might, some thirty thousand angry protesters, gathered at the central square of the city of Islamabad.

The "bad Germans" are not the problem.
Neither are the "bad Americans".
Nor "evil Erdogan".
... Or the "bad Turks".
Certainly not the "bad Skopjans".
And not even the "bad immigrants".
The "bad Greeks", that's the problem.

Seeing the description of Louis Bonaparte, by Marx... the cases of Sulla, of Napoleon, Hitler, Franco, the case of Greece after the end of the civil war... We could argue that the following social law exists:

When the right-wing, the oligarchy, wins a social war, then, many times, part of the oligarchy, usually the most reactionary, imposes itself dictatorially on the rest of the oligarchy, whether oligarchy likes it or not. And it realizes the most retrogressive, the most vindictive, the most anti-democratic policies.

Even mourning is a social expression.
Nobody mourns alone.
Then,
oh how the hell,
do they insist on telling us
that man is a selfish animal?

This is one difference between riot and revolution. Riot refuses to destroy the present . Partly because it is bind by the ideology of the present. On the contrary, revolution rejects all that, and pursues the creation of something new.

As we see, the "civilized" often prove out to be more barbarians than the "barbarians" themselves.

This is, in many cases, the cause of the defeat of those "civilized" by them "barbarians". Not in the sense of divine justice. But in the sense of these societies being, despite of their civilized façade, deeply corrupt. And therefore, weak. The "barbarians", on the other hand, despite their wild faces, might honoured human values to a greater extend. As a result, their societies were stronger. This is, of course, not a universal rule.

— Did yo watch the finals last night?
— I watched it.
— Who won?
— The bookies.

Spartans, as it is well known, had very little use for money within Sparta. At some point, though, when they became the major force in Greece, they started maintaining a building full of money, for their dealings with the rest of the cities. So, somebody (Athenian, maybe?) commented that how is it possible to frown upon money, yet use it. Won't you create the impression to your citizens that money is of value? The answer is quite

simple. The farmer also, next to their home maintains a barn full of hay. But, won't eat that themselves, as well.

For similar reasons, a communist society can use money for the necessary transactions with the capitalist states.

Is it not noteworthy the fact that the phone number for the greek police is 100, while first-aid's is 166?
Priorities of the state, you might reply...

Any, no matter how small, act of resistance against fascism is, in reality, grand.

There is no "good" or "bad".
There is, though, "beautiful" and "ugly".
And, yes, they are subjective.

The publication of revolutionary ideas is an act of revolution.
The spreading of revolutionary ideas is an act of revolution.
The correction, the improvement, of revolutionary ideas, it, too, is an act of revolution.

Some people asked: "Why local assemblies failed?"
We can try an' answer that.

Because they lacked a "subject". They didn't seem to have a specific purpose, a defined target. They seemed to be "about all and in general". Depending on the talk of they day they would either take, or not, action.
Here, the solution would be for assemblies to have a "subject"; to have, in a way, "sub-assemblies".
Example:

"Graffiti Assembly". For the organization of artistic activity, social expression, political propaganda. Such an assembly could take place once a week; for three weeks; then take place every month. During the summer months, might not take place at all. Its "regularity" could alter according to needs. The schedule doesn't need to be regular. What should be consistent is its "subject".

One more matter is the naming. "Assembly" is not nice — a gathering. "Council", on the other hand, is more drastic, more active. Emits targeting.

→

So, from "People's Assemblies" to become "People's Councils". And some to become "Worker's Councils".

Still, the subject may be deeper than that, and we, might, be merely scratching the surface here.

The capitalist money is not a "unit of measurement", but a "promise of payment". A "bank check", that is.
Which, nevertheless, has, also, become a commodity (trading good).

That is the Doric way.
You lead from the front.

(this is how Leonidas did it,
this is how Alexander did it)

The reaction, even if it can’t find any excuses, it will create them (so as to pass its policies).

Therefore, it is pointless to argue that "We should not do that, because reaction will use it as an excuse". The only thing you are achieving this way is self-entrapment, self-confinement.

And you find yourself wondering...
"Are they that stupid?"
And, yes,they are that stupid.

(talking about the capitalists)

"Civilized" over here, "uncivilized" over there. In the end, what's the difference?

There are no "civilized" and no "uncivilized" ones. There are "more civilized" and "less civilized" (or "more uncivilized) ones. Ok, but what's the difference? The difference lays on the limits, the principles. The "more civilized" have higher (let's call it conventionally so) principles. The have lines that they do not cross. Whereas, with the "uncivilized" everything is negotiable.

Example: The Romans sacrificed humans in the arenas. The Carthaginians also sacrificed humans.

But the Carthaginians often sacrificed babies, while the Romans almost never did. So, the Romans, following the previous thread of thought, could, righteously so, argue that, in this matter, they were more civilized than the Carthaginians.

(other interpretations which measure the "civilized" against the "uncivilized" on the basis of city-dwelling, arts & crafts, technology and other similar characteristics, are meaningless)

A female bank employ and a male bank employ, inside the historic building of the National Bank, discuss the past, about the stock exchange (see, "Collapse of the greek ...)

— 'But, I was making money', she says.

— 'Did you make any?', he replies.

She doesn't understand

— 'I was making', she says.

Again he asks:

— 'Did you make any?'

So, it is not important whether you were thinking you were making a profit.
What is important is at the end, when you'll be doing the sum up, if you will have actually made any profit.
Quite the opposite of course, she, too, like so many others, had made a loss.

Whoever calculates the economy on the basis of money is a sucker*.

*(with the exception of bankers)

(rephrasing Fidel Castro)
"

The enemy are strong, because they have the monopoly of wealth, against the monopoly of hunger and uneducation... we [though] have another kind of monopoly...
"

Against the monopoly of hierarchy, we raise the monopoly of equality and camaraderie.

In the oppressors-oppressed relations, quite simply, there are two elements "discussing": the oppressors & the oppressed.

We, though, being the oppressed, cannot control what the oppressors will do. The only thing we can control is what we will do ourselves.
So, it would be in vain to hope for some management, or the government, to change the situation, on our behalf. Even more so since those people profit from these relations of exploitation. Therefore...

The only way to overthrow the oppressors-oppressed relations is for the oppressed to change their attitude.

Which means that it is firstly us, the oppressed, who need to make up our minds, and change what we are.
Who feels ready?

And we have this "illogicality", in our country, Greece, where everything is happening the way upside down...

Instead of "anarchists" & extreme leftists in general being the most progressive elements of society... Instead of receiving the new ideas, spreading them, testing them, before everyone else... Quite the opposite! They are some of the most hyper-conservative elements. Always, same old - same old. Stuck

to the same ways, same methods... Which have been proven of not bringing any favourable results!

Why?

— It's (their) petite-bourgeoisie inner self , you dummy.

Whereas , the greek managing class... display willingness to try something newer, something different, brother. Not of course create it. But rather just copy it, the best they can...

— Why?

They could be under the direction of (The Embassy, naturally)... They might feel cornered... Or due to internal competition... Maybe because of external competition (with other capitalist classes, domestic or foreign)... Or it could even be because of... Well, I really don't care that much, to be honest.

T.V. is just another cop.

(rephrasing a slogan of the May of ’68)

Compared to the criminals of the greek capitalist state, those in prison are just still going through kindergarten. The other ones, the "stateists", they've studied it in the university, they've turned this thing into a science.

The children of immigrants are the ones to experience, realize, the fraudulence of the promises of capitalism.
In other words...
The second generation understands they were sold a lie. That, this, "We will go to... for a better life"... Shit!

To exorcise a daemon, you need to call them by their name.
To solve a problem, you must describe it.
To change thing, you have to tell them as they are.

There is no ground-up organization of fascism. Always top-down. That is its nature.

Just like there is no top-down organization of anarchy. Always ground-up. It wouldn't be anarchy otherwise.

T.V. makes you dumb.

(as others have already said,
though it is good to remind ourselves)

For the semi-marathons they shut down traffic. For the Acropolis Rally they shut down traffic. For the workers' demonstration... Nooo! Traffic must not be inhibited! (the fascists say).

Every demonstration is an enforced street pedestrianization, enforced by the workers themselves. Whether the gathering takes place for the workers' rights, or merely for their favourite team's victory.

Because the streets belong to the people, not to cars, neither to the bosses.

Today’s vanguard is tomorrow’s daily routine.

(or, in other words...)

Today’s "extreme" is tomorrow’s "normality".

Cementing is a form of pollution.

Finally, I've concluded that the small city (e.g. the center of a municipality) is the worst place to live in. It combines the ugly aspects of the village with the ugly aspects of the big-city; without offering their advantages.

The theory of extremes is not valid.
There is only one extreme: the left.
"Extreme-right-wing" is "capitalism without a mask"... which capitalism, in terror, tries to preserve itself... 'cause the extreme-left is after it, seeking its destruction.

The idea of "action for propaganda" is a dumb thing. Actions take place for the sake of actions. For the consequences they will have on the real world, not on imagination. Then follows propaganda (or it doesn't follow at all) to shout out the action. The actions that take place for propaganda end up as great bubbles. This is the realistic approach.

For every single one of our fighters at the front line, there must be ten to one hundred persons supporting them.

Every act of resistance ought to be followed by ten acts of propaganda.

Example... When the Russian anarchist set a bomb at the offices of FSB (as a retaliation for the torture and imprisonment of the comrades, and where himself got killed, as he knew he would), how many greek websites mentioned the act? Barely a few! While it should have been mentioned by tenths.

"

The national divisions and the contradictions between the people are vanishing, all the more due to the development of the bourgeoisie class
[...]
The domination of the proletariat will make these differences lessen even more.
"

... says the Communist Manifesto.

Here, I strongly disagree (having seen the aftermath). On the contrary, localized tendencies will

emerge. The free people will re-embrace the local morals and customs, their uniqueness as societies, which capitalism tries to suppress. Because these features are not just folklore. They are solutions to practical problems.
This is how the clashes within the "Eastern Block", between USSR and China, inside Yugoslavia, etc., can be explained.

A simple example that we can present here is the subject of clothing. What people wear has to do with which materials are available in the region,

people's understanding of the world, the climate of the land. Capitalism tries to impose the cotton bluejeans trousers and the cotton t-shirt. Through international trade and cotton production. Through advertising and "fashion". Through the projection of puritan ideas (the lower body, under the waste, is dirty-sinful, the upper part is clean-superior).
But, how can the shepherd work with such clothes, up there, on the mountain? What good are they, for the Arab, in the desert? Why should the indigenous population of the Amazon wish to cover their nakedness using a t-shirt? When people will become

liberated, their dresses will be liberated, also. So, it is wrong, from a communist perspective, what we see in Mao's China, or in North Korea. A homogeneity in clothing. As it would be wrong to expect, or to pursue, homogeneity in the rest of the matters, by the communist nations, the communist societies, by the communes.

For the armed struggle as part of the mass struggle.

The zdrovoli (Tribulus terrestris), a low lying plant, bears a pea-like seed-fruit. Out of this "pea" several thorns protrude... "You step on it, 'n' pricks 'n' hooks you", as the song goes.

If we could imagine the mass movement as a big tree, then the armed struggle would be its thorns. Its defence.

And how could it be?... From Greece, that has an inhumane capitalism... from the Greek, who's the worst boss... from a state, that sells itself for pennies... from a managing class, that begs for loans, and protector...from a society, whose elite is 200% parasitic... from the hundreds casts of "specialists", in stupidity... from a people who is fatalist & servile... from generations of cowards... from the armies of betrayers and slap-receivers...

from the kingdom of dumb-cunning, of horseshit and great, pumped up, empty words... and the tens of thousands of such similarities... How can it be, out of all these, a workers' movement to spring out? A movement of equality, freedom, solidarity...

But... Does the rose not sprout from the thorn?

On the balance of life, when, on one side, we place the good intentions, and on the other, the interests, then the scale will most certainly lean towards the side of the interests.

Example. The responsible parliamentary committee, during summer, decided a reduction to the population of inmates, in the prison of Korydallos. And truly so, initially, during the winter, the population was reduced. But when spring came and the Covid lock-down was raised then the population was doubled. The prison got packed.

Why? Since the committee's intentions were honest...

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"Why", you ask. "Why"? Well... Because... the interests.

Prisons, in Greece, are a big industry and a great political scheme, which serves many groups and plenty of interests. Naturally interests overpowered the intentions. What else would you expect? It will always be so.

Therefore, the realist revolutionaries should calculate accordingly.

Anarchy will not enforce itself. (And in no case by some minority. Such a thing would be doomed to failure. Since anarchy is deeply democratic.)

Anarchy can only be accepted by society. Exactly the same way a person accepts the peculiarities of their character.

Present does not exist.
There is only past and future.

Time is not a timeline, compiles of points in time.
Time is change. If there is no change, there is no time.

(thus some Physics issues might get solved)

Never underestimate the strength of an honest man.

The poor see the policemen as enemies.
The rich see policemen as friends.

The cost of submission is, usually, greater than the cost of resistance.

Because when the "master" knows that... "this guy, no matter what you do to them, won't talk, won't fight back"... then that's when the "master" gets as bold as brass and crashes you.

The introduction signal of every tv news show ought to be the sound of the cop car.

More honest this way.

Yes, but, the capitalist doesn't care if what you are saying has got any meaning into it.

What they do care about is if it has any profit.

That is, if they can make a profit out of it. If they can, then what you are saying seems to them as a very reasonable thing. If they can't make a profit, then, to them, it sounds dumb.

Never met a talkative master-craftsman.

They sell us slavery as security.

— Mum, Dad, what is charity?
— Imagine, my child, of a human, drawing in the sea... have their arm stretched out... "Help! Help!" they cry... "I'm drowniiiing"... And, like that, as they have their arm extended, someone comes along, and passes them a ten dollar bill. "Here!...", they say. "Take it!".
This, my child, is charity.

(don't remember who said it)

Charity.
The substitute for help.

Social-democracy.
The sappers(*) of fascism.

(*)(brownshirts)

I have(?) concluded(?) that numbers, in their core, are fractions. The real number is 2/10 and not 0.2 . 1/3 and not 0.333 ... It is 1/1 and not 1 . That is, 1 over 1, and not bare 1 . It is two in relation to ten. One out of three.

That is, the numbers always declare something in relation to something else. Never something on its own.

→

— Since, all are, exist, get counted, are connected, in relation to something else, where is the beginning? Where is the end?

— There is no beginning, no end. It is more like a circle, a sphere. Or, rather, a cloud. And the one correlates with the other. And the one is being defined by another one. Each one is defined by the other ones.

Talking about chronologies, some Jews, trying to avoid the christian-centered chronology, changed the "Before Christ" and "of the Christian Era" abbreviations to "Before and After the Common Era". (Or something like that, not quite sure). This sounds like a nice initial idea. I counter propose the simpler "before/after 0". This way Christians will be able to say that 0, the beginning, is Christ. And you avoid engaging in confrontations of the type... "What do you mean by common era?"... "Say what? Where did you see this common era?"... and so on.

⟶

(... The abbreviation is also prettier and easy to read.)

Possible variations are "before/after the 0", "pre/past zero", etc. Abbreviations, b.t.0, b0, a0, b∅ , a∅ , etc. As each person suits themselves.

(Needless to say, that we do not follow the irrationality of "defining an official" abbreviation and other such silly things)

In Physics, and other sciences alike, we have the following problem. We use ideograms. " T " stands for "Tesla", " r " for "radius", etc. But the same ideogram can be used for a thousand and more meanings. As a consequence " T " could also mean "time", " r " could as well be "length".

At some point scientists need to fix that.

"security",
they say

—

"slavery",
they mean

Where they have written security,
I read slavery.

Rock music is the music of the working class.

Of the working class which has detached itself from fatalism.

And yearns to become master of its destiny.

How can it be, in school, to teach us, supposedly, language and yet forbid us from talking?

How is it possible to teach us language by imposing silence?

It is not possible.

(because language is chiefly verbal communication; secondary is written)

They teach, they say, "Language",
yet they condemn children to silence.
Now, let's make sense of it...

"I am rich! But can't enjoy a descent meal."

(after all, are you truly rich?)

Sometimes silence is a form of revolutionary act.
Might be wishing to say it out loud, might feel like bursting, but in the end not saying it.
Because you know you offer revolution a better service this way.

Interests rule the world, not intentions.

Turds to the faces of celebrities.

Retreat is no shame.

Retreat, if done properly, is not a defeat but a small victory.

This small victory, later on, can turn into a great victory, if it will serve as the initial footstep to a successful counterattack.

People’s wisdom says: "You can’t paint eggs with farts".

So, in our case...
You can’t build a revolution on goebbelist lies.
Revolutionary propaganda can only rely on truth.

But, I do not wish to be sacrificed for the common good. I do not wish to work for the benefit of the working class. I don't want, there at the front line, to defend those, those... How do you call them?... those comrades.
I wish to live for myself!
— Look now, you always have this choice: To work for the bosses. To die in the front line, for the interests of the ruling class. To barely

make a living so that the wealthy, and their lackeys, have rich meals. You can choose.
As to whether you'll be sacrificed or not...
You are going to be sacrificed!
That's the fate of the working class. So choose.
Who are you going to fight for?

Capitalism is not a way of production, it is a social system. Its center characteristic is the role of money. It is, therefore, a Money-rule. So, way deep in the remotest jungle, you might have plantations, big landowners, an obsolete and archaic way of production. And, yet, have capitalism. Why? Because they all owe money to the bank!

Marxists set off to destroy state and, instead, rescued it!

Instructions on overthrowing capitalism.

If we likened Money-rule to a building structure, then it could look a bit like this.

Imagine a multi-store circular building, like an ancient greek temple. At its periphery, it has columns, for support. These columns are the institutions of fascism. The state, the education system, "justice", political parties, junta's t.v. channels & other means of mass deception, the big corporations, the tax service with its close control services & organisations, the police, the sta-ar

system, the mighty army, parastate-paramilitary-paraeconnomic-parapolice entities, etc., etc. And, in the middle of the building, there is this big fat column. Like japanese temples have a central pillar, from top to bottom. like the Twin Towers were built, with a steel axis in their centers. This pillar is money. This column is the strongest support of capitalism. If that falls then probably the whole construction will fail. This pillar, though, is the hardest to bring down. Because it is the strongest. Because it is being protected by the rest.

→

So, we should crunch away those peripheral columns. And we should cut down, simultaneously or afterwards, this central pillar.

That is, we should hit, ideologically & physically, the institutions of the establishment. And we should destroy the strongest of those institutions: the capitalist money.

This is how we will tear down capitalism.

Resistance is no shame. Submission is.

Looking back, I feel shame for the times I submitted, pride for the times I resisted.

Nobody will accuse us of overthrowing them. On the contrary, almost all, in future generations, will tell us:
"But, how... How did you put up with them for so long?"

You hear the junta's t.v. channels going:
"Disaster! Crash! The prices are falling at the stock exchange!"
But, when the prices are rising, in the stock exchange and in the market itself, then for junta's t.v. channels this is no disaster!
In case you had any doubts as on who's side they're on. On The side of profiteers. On the side of the (old-time) black-marketeers.

The Greek Revolution of 1821
under a more realistic view:

In the Revolution of '21,
the Turks and the Greeks
fought against each other
and out of it
victorious came
the English and the French
along with the Russians, too.

There is, here, this greek-"centrism", which, sometimes, tries to hide itself under the cover of balkan-"centrism". The idea that Greece is something else, something outstanding on this planet; just because it is so! Well, it is not. She is just one more banana-state. With its special characteristics, of course. Which, characteristics, are not that important. One banana-state, for example, is muslim-shia, the other is greek-orthodox-

christian. The packaging changes. But, the relationships of authority, dependency, the social pyramid, the economy, the role of money, of state, they all remain the same! So what if the folklore alters? This greek-"centrism" perception is non-progressive, is conservative. On the whole, it too, is one more counter-revolutionary reasoning.

Should a law explain the reason of its existence?
I say yes.

Many politicians have an understanding of the mass of voters similar to the one commercial companies have for the market.

This, of course, is an unrealistic & reactionary-capitalist view on society; and as such, the truly leftist forces ought to reject it.

We do not reply to polls. There is no good reason for letting oligarchy know what we are thinking of.

If our opinion really mattered then we would be having a vote. They wish to know what is in our minds in order to change it as it suits them.

On second though, we could reply to polls... with lies!

The capitalist says "the economy", but really means... "my pocket"!

Why? Were you planning on living for ever?

The salvation of the Working Class presupposes the destruction of the Middle and the Ruling Classes.

If you rely on the state to defend your honour, your dignity, your freedom, your rights, then it becomes obvious that you haven't got any honour, neither dignity, nor freedom, nor rights.

Petite bourgeoisie is the antechamber of fascism.

Anarchy is liquid.

We do not need to fix all of the problems ourselves. Let's leave some for the future generations, as well.

Where arguments end, insinuations begin.

It looks like to me as if the Riot Squad guys are so pleased with the beating they receive from their bosses on a daily basis, that they wish to share some of it with the rest of us!

Covid-19 proved capitalism is stupid.

Democratic spirit created internet. Capitalism, now, tries to destroy both.

Instructions on overthrowing capitalism II.

But how can this happen? It is not enough to unmask and destroy the institutions of money-rule. We also need to create alternatives.

The institutions of money-rule pretend to provide answers. But they all are fake. The alternatives are obliged to provide answers that are true.

Example...

The system of cops-laws-judges pretend to serve justice. We must create an alternative which will satisfy society's sense of justice.

⟶

The educational system teaches technical knowledge & submission. We need to create an alternative which will teach knowledge, critical thinking, freedom.
Capitalist money pretend to be means of exchange & a measure of cost/value. Our alternatives too need to be means of exchange. And it is necessary to invent a new method of costing: e.g., "Combination Units of Energy+Working Hours".
Etc. , etc.
So that, this way, society will succeed in composing anarchy & communism.

What part should those that follow the anarcho-communistic ideas play?
Who will make the revolution? You and I?
No. The masses make the social revolutions.
What about us, then? We, not as leaders but as part of the mass, too, make the social revolution.
Our role is that of the catalyst. We are those who seek to keep the flame of resistance burning, when all-around everything is

covered in fear and slavery. When the wagon of history sticks in the mud, we get down, and try to help make the wheels roll again. When the cogs stop turning, we find what jams them, and attempt to free the mechanism of progress.

Our job is to accelerate revolution. For, otherwise, three thousand years might pass before she arrives.

Nothing less than Revolution!

How do you spot one, or more traitors? Anarchist circles and the rest democratic groups are packed with informers and "planted appointees".

How do you tell them apart from the rest, though?

I’ve herd all sorts of strange suggestions. By the look in their eyes! By their shoes! Some have even gone to the extremes of throwing accusations at those who ask for directions during demonstrations. As if every demonstrator is obliged to be familiar with the city layout! And, of course, someone pointing the finger at or implying suspicions for

someone else, that means absolutely nothing. Because the one who points might as well be a betrayer themselves, accusing a true fighter. Oh... Confusion!

— What is the job of a traitor?

They have two jobs. The one is to inform, the other to sabotage.

If they 'talk', though, how could you know? Will you be behind their back all of the time? Not viable. Unless, somehow, you have your own spy, inside the opposing team, and tells you who is going over

there, informing. Yet again, what if your own spy is deceiving you?
Sabotage, on the other hand, is all too obvious. If they try set us on the wrong path. If they try to make us put on the brakes. If they create or spread confusion amongst us. If they are forwarding or backing the common cause. Still, what happens if the also are informers? If they 'talk' and at the same time offer work as a cover up? Then it is "profit equals loss". The damage they do to us, by informing, is being counterbalanced by the work they offer to the movement. No gains to the

opponent here. Lenin mentions such a case, of someone who had penetrated the hard core of the party.

What about those who are not "planted appointees" but, just the same, cause damage out of stupidity? No difference. Others have said it: Stupidity and treason in (the social) war are the same.

How do you deal with the problem of informers?

1) By the massiveness of actions.
Apart of the obvious of brushing away those that damage the struggle, the massiveness is that which will decrease the influence of the "planted appointees". The fewer individuals are in a team the easier it is for them to be swayed by the malicious ones. The bigger the crowd, the more the efforts of the appointees thin down, even when well prepared. This of course is effective within the democratic, non-leadership-centered groups.

2) By the choice of actions at the last moment. ⟶

So that the opponent will not be informed in advance and will find themselves ill-prepared. When actions get planned there must be multiple choices. At the last moment, the decision will be made, as to which one will be carried out. Anarchy has imagination, the state is cumbersome. This doesn't change.

3) By filtering.

Some people, because they feel the need for acceptance and spreading of their ideas, will ask just anyone to join in, without showing any care to check if there is an honest response in return. Just like that... so we can always claim for ourselves popularity! This excess is not

needed. These as far as the general frame is being discussed. More precisely... In key positions we cannot place persons (or groups) which have not got a proven history of revolutionary action. There is no need for any more "Gorbachevs".

Without, of course, all of the above to be some kind of guarantee.

Some people imagine that, without sacrifices, there can be a revolution. Oh what a fallacy...

Eat (the) rich!

(as others have said)

You haven't got a single servant, and you think of your self as Middle Class?
You do not, even once in a while, "have a woman to come by and clean up the house", yet, you think yourself as being "Middle Class"?
In this country, every petite bourgeois thinks of themselves as "Middle Class".

The Working Class people don't even suspect the amounts of wealth they produce. Don't even suspect how much wealth is being moved around.

Information needs to spread on this subject. Not just partners in debt with the bosses. For example, let us say that there is that much money in this country, so much is the share per citizen, this is the value-wealth-products we collectively produced this year, and so forth.

People's Army and Anarchy.

It is self-evident that the People's Army is necessary; for, otherwise, the Pretorians of imperialism, assisted by their local lackeys, will drown us in our own blood.

What form does this army need to have?
We could follow the examples of Ancient Greeks and modern Lebanon. Which means that various fighting units, and persons, join up for a battle or

for an entire war, under the command of some loose leadership.

Is leadership required?
Yes it is. In the heat of the battle, in the middle of the sea-storm you cannot call a council. Decisions need to be made fast and implemented immediately. You can call a council before or after the battle. And, there, discuss, and check the ones you entrusted with leading.

Why not avoid war altogether?

If the above are needed, some people will argue, we are better off avoiding war completely. Let us show preference to other forms of struggle. This is absurd. When the Pretorians will arrive at the gates, you will not have the luxury of not waging war. We cannot be like little children saying "We don't want to play with you". If you do not fight back, they will take over the city, butcher you, sell your children as slaves. And, if you declare submission, they will do just the same but slowly and gradually. The army is one of the most powerful tools of imperialism. The imperialist empires have been built by these armies.

We need an army which is better. It’s been historically shown that an army is fought successfully by a better army. We need a people’s army that’s better trained, better organized than the imperialist army.

Is hierarchy necessary?
Unfortunately, yes. Every craft has its ways. And war is a craft, like that of a blacksmith’s, like that of a carpenter’s. When you are building a bridge you need architects, master-craftsmen and workers. The same with the army. ⟶

How is leadership going to be set?
Obviously by elections. The soldiers will elect the sergeants (sub-officers), the sergeants will elect the captains (officers), the captains will elect the generals (commanders). The commanders will be confirmed by general vote. They should have the approval of the majority of the army. Those that get elected will receive the proper training.

Won't be there any dealings and favours this way?

This is easy to be avoided. A team of ten people elect a team leader. Instantly that person will be called on another team. In some company, the sergeants elect a captain. Yes, but this person will serve in a different company, while some other captain will arrive to serve in the first company.

How often will the elections take place?
At least once a year, or more frequently. Which means that there will be mobility. Some will be re-elected, some will not be chosen successively.

⟶

How will you declare candidacy?
You won't — everyone will be a candidate; it is not a right, it is an obligation.

What about those that do not wish to follow this model?
They simply won't. This will be a purely voluntary army. Others can follow other ways; create their own groups; stand, or not, beside the people's army — which army, most likely, will become the spine of the worker's armed struggle; ally with it, or not; even fight it. With these groups or persons, as well

there can be common action. According to wishes, ways, capabilities, various people can take up various jobs. As long as there is the reliability that they can handle the task.

Wait... Is it not to easy for such an army to turn into a dictatorship?
Yes and no. As much as it is easy to have a dictatorship that much it is easy not to have one. Precautionary measures need to be taken in advance in order to avoid such a scenario. It can't be that hard. Both capitalism and marxist communism built

strong armies. These armies, though, could not enforce themselves on the rest of the society.

What type of anti-dictatorial counter-measures will be needed?

Firstly, there is the system of elections, which has already been described. Secondly, there is the matter of weapons. Personal armament will be under the control of the individual soldier. They will bring their arms home, simply put. Tanks will be under the management of a battalion. A village will keep heavy arms for which it will be responsible. It could

hold, for example, an armoury building or ammunition warehouses. Light artillery will be managed by communities. Heavy artillery will be managed by municipalities. Etc. But the strongest security is anarchy's fragmentation and versatility. Which both are positive things.

All of the above, will they not create the possibility of internal conflicts?
Yes, they will be such conflicts. As long as it is not over the top, such a thing is inevitable, and, to a great degree, desirable; a sign of vividness. ⟶

Is everything not described quite ideally, here? Yes. Here is the general idea. In action, things will be quite different. And this, again, is desirable, as long as we do not stray from the general direction.

The dead keep quite.
And those who live in fear.

The meaning of democracy is that a hundred people gather, all opinions are heard, the wiser thought prevails (or, at least, one of the wiser). If the dumbest idea prevails then we have a problem.

Which means, that, in today's Greece, we do have a problem.

By the assassination of the demonstrator, in the city of Volos, by the state, I understood, I felt it, that this establishment cannot be saved, by whichever means.
The Greek State must be destroyed, down to the root.
Not a twig, not a splinter to be left.
The sooner the better.

Cities are not places of habitation, but the activity space of capitalist corporations. Capitalist companies have got their warehouses, their factories, etc. The city is an extension of all that. Extension of the activities of the companies.

This is why the city is so beastly.

This is why city-living is so miserable.

Put it differently...

You, living in the city, you live in a farm. And, yes, the cow it is you.

Cities are farms,
and we are the cows.

To steal, in the case of a civil servant, a pen, at work, and then use it at home, we call it ugly. And it truly is so. Someone, though, may argue that they needed that pen and that's why they took it.

Picking up a pen, in their case, and, instead of using it, throwing it away, just like that, that would be even uglier.

Stealing a peach and eating it is not right, but can be justified.

Collecting a load full of good peaches, and then throwing them at the dump, so us to increase prices, just like capitalism does, that cannot be justified.

Waste is worse than theft.

I change channels on the tv, and I bump into the ceremony of London's Olympic Games. And there is this band, banging, and they've put on some leather-like suits, some black clothes, and they're offering a show, and I am saying "What crap is this?" And switch the channel. Then, after a period of sometime, again I change channels, again I bump into the ceremony of London's Olympic Games, and there is this guy, white-haired, long-

haired, with a guitar, and just walks on a pathway, and plays something chaotic, and I am saying "This is good, this rocks!" It turned out he was the guitarist of Queen. Conclusion: If it doesn’t spring from within, no matter how hard you try, no matter how much you want to...

You can’t fake Rock ’n’ Roll!

As we've seen from the tapping of the phones, the "stateists" (supporters of the state) have us all filed away . Why not file them away ourselves?

Why not keep a public database? where it will say, that this person is the manager of that state organization, lives over there, drives this car, hangs around here, their country house is in that place, they have been accused of being involved in this or that case. This

person works in the justice system. That other one is a company executive, and such and such.

Why not? Why not use the tools of imperialism against imperialism?

Don't look at the price.
Look at the person.

You take your car to the garage. And one engineer says this price, claims the car has this issue. And another engineer says another price, describes a different problem. Who to believe? Who's right, who's wrong? Don't look at the price, look at the person. Out of these two, the one who is a more righteous

person, is also, most likely, right. The other one, who is not alright as a person, they either don't know what they are talking about, or they are trying to deceive you.

Most of the times, this social rule has saved me from trouble.

What they, the leaders of Greece and Turkey, want from us is to fight, so as to be decided which company, which capitalist center, will gain control of oil.

In other words, the peoples should wage war, should get killed, in order to determine which of these two bul$#!T€rs will receive the pay-off.

We should die so they can take the bribe.

The act is the message.

When we start putting pressure on the opponent, that's when their weaknesses start to show.
As long as we remain defeatist the opponent will seem all-mighty.

No more protest marches.

From now on we need

fighting demonstration
&
fighting marches!

Communist Party of Greece — Chrisi Avgi.
... Five minute walk apart one from the other.

This establishment deals with every disagreement as a riot.
Why?
Out of fear.

They called submission an "alliance".

Mao says: 'You cannot hold something well, in no other way but by holding it tight in your hands, without relaxing your fingers to the smallest degree.'

There is , also, a different view: If you hold something tight, you will choke it. Some swordsman-teacher was saying during some movie scene... 'Hold your sword as you would hold a bird. Neither too loose, because it will evade you, nor too tight, because you will kill it'. The marxists, on the other hand, wish to keep a tight grip. That is, they want full control. For they are oligarchy...

And thus, the marxists chocked the revolution.

Many "superior" and many "inferior" ones, within the marxist understanding (organizations, assemblies, managements, councils, committees, etc.)

Alright, but could the masses be considered "superior" and the party hierarchy "inferior"? By this simple question we see how wrong the marxists are to regard themselves as the "natural leadership", the political tutors, etc.

There are no superior ones, there are no inferior ones, say we.

You are watching television and it feels like looking at an institution where, to every single one of the inmates, somebody has performed a lobotomy.

"The right of the strong", they say. And truly so, a lion is stronger than a gnu.

But, a man is more or less as strong as another man.

So, all these "mighty ones of the world", all the "neighbourhood's tough guys" where from do they collect their strength?

Our weakness is their strength.

Our servility is what empowers them.

So, let us cut the servility.

(paid advertisement)

Amazon, Plaisio, Kotsovolos, MediaMrkt.
We furnish luxury into your cell.

If you take a look at this establishment, if you check the cities, the highways, the myriads of cars, the warehouses, the factories, the trains and the sea-ports, the imposing institution buildings and the rest of the symbols of oppression, truly, logically, you will come to the conclusion that this establishment is all-powerful.

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If you check the walls and the towers you will conclude, and rightly so, that this castle is impregnable.

What, though, if you take a look into the people's hearts?

Then you will easily see that this establishment is falling apart.

Corona-virus pandemic, or dumbness pandemic?

The cure for dumbness has not been found yet.

As a general observation...
where communism was romantic, it failed;
where communism was realist, it won!

Capitalism doesn't care for justice, because justice stands in the way of profits.
And if capitalism really cared about justice then prisons would have been filled with capitalists. Which cannot happen.
Therefore, you cannot have any justice under capitalism.

Why should I rely on something that I cannot rely upon?

In Afghanistan, in the end, which did win?
The Kalashnikov or the Tomahawk?
So, it turns out that the Maoists were true all along, when they were claiming that they would use their bayonets to defeat the atomic bomb. It wasn't idle talk.

If bosses did care about justice then prisons would have been filled with bosses.

Another way of looking at it:
MoneyRule: a misery production machine.

The wars between the bosses are, in their core, wars against their own peoples.

It has become obvious that the Rafale planes and the french warships were not bought by the greek government with the intention of strengthening the greek army against Turkey. In reality, they were bought with the intention of strengthening the east wing of NATO against Russia.

"Save you", they preach.
"Enslave you", they wish.

If the intellectuals don't roll in the same shit
as the workers do,
how are we going to have a revolution?

(answering to the early thought of Bertolt Brecht)

They, whom Lenin called "economists"...
They, whom Mao called "Khrushchevists"...
They, whom I call "Gorbachevists"...
They! are the the Communist Party of Greece.

Taxes and banks, these are the para-economy.
Production, this is the real economy.

And, what exactly would you expect from the petite bourgeoisie?
Let me answer that:
No-thing.

And as our Lord and Saviour has said:
it is easier for a camel
to pass through the eye of a needle,
than to learn the truth from the T.V. .

And, why should we not break the bind of our out-of-this-reality fears?

Copying is not theft.

(as others have noted)

The explanation that Bertolt Brecht gives to the question of "Why a large portion of the masses chooses romanticism and rejects rationalism?" could be summarised in one phrase:

> Rationality oppresses me.

Dying for something that is worth it...
a thousand times I say "yes! "
Dying for the bosses...
what a miserable death...

"Living for yourself": one more definition for "misery".

So, we see that "bitcoins and the like", as the capitalist money does, have a serious defect: they too are a stock exchange commodity.

Atomists are crypto-capitalists.

What moneyrule knows how to produce well is misery.

Internet will be decentralised,
or it will be irrelevant.

Personal enrichment is theft.

The Queen of England; a vampire that was depicted as a saint.

If you do not have the courage of your convictions do not vote. Enter a rabbit hole and, there, hide.

Democracy requires courage.

At times,
revolution seems like a mountain to cross;
at other times,
revolution seems like the easiest thing to do.

As we have already noted(?), capitalism requires a very wide margin of profit to function.

Therefore, if, in a particular sector of the economy, we managed to somehow squeeze this margin of profit, then it is quite plausible that the capitalist companies, which act in this sector, these companies would collapse.

(e.g. oil, tv, internet, etc. — and of course usurers (aka the banking business))

It would be nice, if, somehow, we could create a fuel like diesel, or if we could alter diesel itself, in such a way that it lasted for two or three, preferably three, years before it went bad.

Something like this would give us independence from the ups and downs of "the market". That is, protection, to a certain degree, from the blackmail by those who control the distribution of petroleum.

Technology is nice; nature is nicer.

Wind turbines raise the height of mountains, for winds, since wind turbines stand spinning in the way. Presumably, the surrounding micro-climate is changed. Wind turbines raise the height of mountains for birds, as well, since birds will not wish to be caught by those blades. Along that, wind turbines lower the speed of winds, in general. To what extend? How does this affect the climate of the larger area?

Solar panels turn areas into semi-deserts, and, there, access is being blocked, completely, even for

animals. As solar panels spread they remove not negligible amount of green land.

Let us not mention the energy required for all these things to be built, the industrial waste that will be left behind, the chemicals, the batteries, etc., etc.

For all these "ecologically friendly" solutions which are being sold to us, we can conclude that they are not so "ecologically friendly". I mean... just look at them! They seem more like a mutation of pollution.

Amateurish attempt to define the meaning of Energy, in the field of Physics.

Energy is the sum of properties, which shows to us at what extend a thing interacts with its environment

Example: a body has been raised. "Internally", in this body, nothing has changed. It has not been "charged" with energy, like a battery would. But, it has changed "externally".

Its position has been changed... in relation to Earth. To be more precise, what has changed is the degree of the relationship; that is, the distance, the high. Figuratively, we say that "we have given to this body more energy".

Furthermore, when the form, the nature of the relationship changes, then we say that the form, the nature of the energy changes. E.g. the dynamic energy is being transformed into kinetic energy.

Subsidized Organisations are called Non Governmental Organisations, whereas they should simply be called... Subsidized Organisations!

All celebrations, in the city, are miserable.

Christmas, Easter, New Year, etc.
... so miserable.

Banks don't steal small change...
Houses and up!

T.V. Junta is our enemy. Are they ever concerned with us? All day long they talk about what the royals do, which celebrity married which celebrity, what this institution of the rich has said or done. Us? ... Where are we? People of our social class, where are they? They are at the police report! This guy robbed that guy. Those guys started a fight about that thing. That old man complaining. This woman mourning... We are those that are in a constant state of shock... The terrified small community of... Deep

sadness in... Horror at the... One more... Once again...

We, the working class, we are not "that".

"That" is how their bosses wish to portray us. Because, to them, we are the social enemy. They tremble at the thought, that the sheep might wake up one morning and start ramming them. When were they concerned with what we really do? Their job is not to be concerned with us, their job is to slander us.

Easy to buy — Easy to read!

Easy, it is, to yield to the temptation of "action for propaganda". A few impressive hits here... some acts of symbolism there... And thus revolution looses its essence, and degenerates into a show.

Remarkable, it is, how much
schools, army camps and prisons, look alike.
Most likely, because they all are
institutions for the manipulation of the
masses.

The capitalist model promises globalisation.
Globalisation of monopoly, for them.
For us, globalisation of misery and tyranny.

The fact that the current regime perceives each act of protest, each act of resistance, as a revolt, does this not show terror?

The only hope, in life, for the worker to escape their destiny, is to have a revolution.

The more the stamps and the signatures,
the more the lies.

Do you denounce the slavish mentality?
I denounce it!
Do you denounce the poor imitation of the capitalist ruling elites?
I denounce!
Do you denounce the money worship?
I denounce it!
You can now be called "a revolutionary"!

We don’t mind religion. But we do mind the priesthood oligarchies.

Revolution is not an idea.
Revolution is the human life itself.

The purpose of language is to clear things up; not to confuse...

But, anarchy is action, not theory.

Democracy starts at the community,
where we, the people, know each other in person.
Yes, this is what I claim... That we cannot have "big" democracy unless we have "small", communal, democracy.

All modern states are, more or less, modelled after the Roman and the Chinese Empires.

The history of the Byzantine Empire is the ideal reading (book or audiobook) before falling asleep. It is interesting enough to make you wanna read, but not interesting enough to keep you awake.

I’ve watched this add, about these diapers, on tv, so many times, that I am getting convinced, although not a woman myself, to buy.

I’d rather bet my money on social revolution. For... Even if it won’t work out, at least I’ll have enjoyed the ride.

Many times, poverty has protected me from pretentious friendships.

Every time you use the capitalist money, they win, you loose.

they	:	the capitalists, the bankers
you	:	the worker, the working classes

There is the world of "real" and there is the world of "fantasy". Revolution, in order to succeed, needs to be victorious in both the real as well as the fantasy worlds.

The marxist definition of who the Middle Class is has been based upon economical, not upon political, criteria. For that reason alone (the marxist definition of who the Middle Class is) it is wrong.

Man was wild, animals were wild.

Man got tamed; and tamed the animals.

The shepherd kept animals semi-free, semi-nomadic.
Leading them... following them...

Now, the shepherd keeps animals within stables.
Now, the shepherd is kept within stables.

Jealousy hides behind plenty of masks.

The question is not...

"What is it that you want?"

The question is...

"What are you ready to fight for?"

If you think about it, the "conquest of space" projects the hope of capitalism to solve its internal problems [1] by expansion [2]; wishing, thus, to postpone its demise [3].

[1] (which, of course, cannot solve)
[2] (that is, by imperialism)
[3] (in its imagination)

(rewritten)

If you think about it, the "conquest of space" projects the hope of capitalism to solve its internal problems (which, of course, cannot solve) by expansion (that is, by imperialism); wishing, thus, to postpone its demise (in its imagination).

Of course, other peoples believed that man's mind is at the heart. We, on the other hand, know that man's mind is at the brain. But... Could they have been right? Could the man's mind be at the heart? Those peoples judged according to their experiences. We... Why should we reject that easily? Let us ask some simple questions... With what does the man make decisions? ؟With the heart or with the brain? Which is the motivational force of man? ؟ The heart or the brain? In the end, it seems to me as if those peoples were right all along. The man's mind lays at the heart!

Just like theatre constructs a lie in order to reveal a truth... Just like comedy uses laughter in order to serve drama... Just like science-fiction lifts us to the future in order to land us to the present... Just like Aesop's tales talk about animals but in reality they speak about humans... Just like that, surrealism transcends reality, in order to discuss this very reality.

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That is, within this conception, surrealism is deeply rooted in, an extension of and a servant to realism.

For, otherwise, it would just be an advertising bubble made to impress.

If academics understood art they would have became artists (more benefits), not professors.

Police serves and protects. TV informs. The boss is a friend. "Our" armies protect "our" borders. Justice holds accountable the "bad guys". Schools educate. Tax services redistribute wealth in favour of the poor. The state loves you and cares about you. Oh... and yes... we are a Democracy.

If you are a believer for any of the above, then you don't know what's going on, neither where you are going.

The simpler the technology, the better for the people.

The more we use their money, the more we become their slaves.

Poverty has saved me from consumerism.

"Pop" does not mean "of the people".

(while reshaping...)

Education is much too serious of an issue to be placed on the hands of politicians.

The communist technology.

If you decide to build a tractor, like those of the capitalists but a better one, then, before that, you'll need to build a factory, like those of the capitalists.

If you build a factory, like those of the moneyrulers, then you'll need to manage it, more or less, like the moneyrulers manage it.

Communal technology cannot be like that of the capital-rule-ists "but somehow better" (<-- adapted, that is, to fit the needs of the working class).

The communal technology must be completely different to that of the capitalists! Which means that the Soviet model with the big factories and the likes, is wrong!

The technology of the common sharing must spring, of course, from the needs of the people but the next, immediate, question that will be raised will not be "what" to build, but "how" to build it.

The communist technology must look towards the direction of independent production, the small shop, the small industry. Not the big industry. The great works, the big factories, ought to be avoided as

the devil avoids incense, and should be accepted only on special conditions (because they favour central control and weaken the worker). In other words the... "How should I build it?" question translates into... "Who is favoured by, firstly, the design, secondly the method of production, later the path of distribution, and finally the usage of this specific technological product? ⸮The worker or the authority?"

So... for example... in accordance with the already mentioned... a communist car cannot be like a LADA, or a Volkswagen Beetle, or a Citroen 2CV...

which require huge tool-machines and presses to form them, commercial dealerships to distribute them, centrally financed advertising campaigns, authorised workshops, genuine spare parts, specialized tools, and so on...

A communist car should be designed based on what is already available in the market. What types of existing motors, what types of wheels, what kind of transmission, which choices of brakes, which materials and tools for the frame, etc. One team will design the motors, many companies will build them (based on specifications). Various groups will offer

the wheels. Many will produce frames, whereas the assembly will take place separately.

As a consequence the communist car will not look like a modern car, nor like the previously mentioned models, but it will resemble more of a 4x4 ATV, or a baggy, or some custom build for racing.

What does the worker need this shine on the vehicle for? Why should this car reach the top speed of "something"? What's the purpose, in a communist society, for a vehicle to speed faster than 44km/h (28m/h)? How will the family, or the producer, transport their goods without a cargo bed? What is the point of asphalting the universe?

Down with the weep and the whine!

As others have already mentioned...

The revolutionary can walk one footstep ahead of the working class.

The revolutionary can be at the same row with the rest of the working class.

The revolutionary can follow one footstep behind the working class.

But,

the revolutionary cannot walk five steps ahead of the working class,

neither is it allowed for the revolutionary to follow five footsteps behind the working class.

The strategy of the social revolution, at the current stage, in the purely military sector, is the defence. But (while reshaping Mao's words), that does not mean that we will not attack, in the tactical level. Attack in order to achieve defence.

For example... during the Greek-Italian war of 1940, the military strategy of Italy was "attack", whereas the military strategy of Greece was "defence". The ruling class of Italy desired to conquer Greece, while the managing class of Greece did not wish to conquer Italy; the Greek side did

not even hope for a change in borders. That said, it did not mean that Greece would not attack. Greece counter-attacked, entered Albania and would have even struck Rome if it was possible and necessary; but within the purpose of defence, that is with the purpose of fending off Italy.

Thus like, the people's movement, at the current phase, demanding it may be to attack, and it will do so, but always with the intention of defence. This is the frame that the current Political Situation sets on the Military Action.

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On the other hand, in the greater political sector, the movement of the working people needs to be aggressive; Strategy of Aggression. But, an aggressive strategy in the military sector, at this time, would undermine the aggressive strategy of the (obviously more important) political sector.

For this (along with other reasons), at this stage of struggle, the strategy of the Social Revolution, in the purely military sector, needs to be the defence.

If we make a claim that the Social Revolution is the whole 100%, then its military fraction is the 5%; or maybe the 10% at most... but probably not even the 5%...

The description, so far, makes it visible, that the lifespan of such a car will not be decided by the whim of some monopolist, capitalist, company, neither by the state's insatiable hunger for taxes. It won't be something meant to last seven to ten years and then off to the garbage can. Quite the opposite; it will be a thing designed in such a way so that, later, it will be repaired with the use of basic tools; spare parts will be always

available (since, it is implied, that we are discussing "copyleft" technologies). This will happen simply because many will have the right, but most importantly the interest, to renew this technological product. As far as the future incorporation of new technologies is concerned, these will be offered as updates for the already build vehicle; a complete replacement won't be necessary. Thus, in this example, such a car will have a lifespan of at

least thirty years. So, not a consumer product but an economical partner for the people of work.

Which are the prerequisites for all of these to work?

Spirit of cooperation!

... Oh, and the defeat of oligarchy.

And if the road to freedom passes over the dead bodies of the fascists... so be it.

For... and have no doubt about it... the road to fascism passes over the dead bodies of the workers.

It is so.
The fascist highway runs over the dead bodies of the enslaved workers.
In a somehow similar manner...
The wagon road that leads to the liberation of the workers curls around the piled up bodies of the recently killed fascists.

What will happen... that, you cannot control.
What they will do... that, you cannot control either.
The only thing you can control,
and only to a certain degree,
is what you can do yourself.

At war the officers will be the first to make a run for it, not the soldiers.

That is why, Stalin, in his famous order, where he called for "not a step back", and threatened with court-martial whoever retreated without being ordered to, basically he was addressing the officers. The soldiers, he knew, would not retreat. It was the officers he could not trust.

If one thing makes me sad, here in prison, it is that I cannot consume all these "wonderfuls" T.V. advertises to me.

They asked about the governing of Greece.
Someone replied:
"
Those who are at close leave.
Those who are at far weep.
"

(while rephrasing Confucius)

If you are not able to appreciate what you've got, then you probably don't deserve it.

(not talking about money)

Some peoples and some persons are more petty in their attitudes. While some other peoples and some other persons are more generous in their behaviour.

This is why those who were mentioned here first will always come second.

Freedom is not beautiful words.
Freedom is actions.

(this is probably why we become, so easily slaves)

How in the world,
are you going to liberate yourself
unless you fight
against the one who enslaves you?
Can it be any other way?
No, it can’t.

"I will run away", you might say.
And where will you go?
Wherever you might go,
are you not going to be again a slave?
The same slave, in a new land, under a new master.

Your struggle to freedom, this is what will break your binds. Because it will transform you into a different human being.

Whatever you haven't fought for, whatever you haven't won yourself, it can be deprived from you at any time.
They gave it to you, when they decided to, they will take it back, whenever they'll feel like doing so.

The thing with the smart people is that they know they are dumb. That's what makes them smart. Whereas the dumb people think for themselves as being the smart ones.

How can you expect for things to get better, after you have vowed your head?

Once you've declared your submission, things can only get worse.

The opposite of action is not thought.
The opposite of action is passiveness.

On the contrary, action and thought are encouraging each other.

In Greece we live through this irrationality. The citizens follow laws that they did not create themselves, and which were, instead, created by the state. Whereas the state does not follow the laws it did create itself and which were not, instead, created by the citizens.

Italy had not got a powerful king because it had got a powerful king: the Pope!

γουστάρω, τραπάρω, σουζάρω
(wustaro, traparo, suzaro)

The introduction of foreign words does not make language poorer. The introduction and adaptation of foreign words enriches the language.

The word "μπαΐλντισα" (baildisa) is different to "got tired", different to "I am exhausted". The "μπαΐλντισα" verb describes a specific state of

psychosomatic exhaustion and will be used in certain cases.

So the introduction and adaptation of this turkish word offers one more tint on the palette of meanings, though mostly it meets a need of expression.

(The "μπαΐλντισα" refers mainly to the psychological fatigue as a result of continues or repetitive, either physical or mental effort, felt at the brink of abandonment.)

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Therefor "μπαΐλντισα" bears a defined intellectual "weight" and... the people instead of using the above twenty-plus words, we, very wisely and simply, say "baildisa!".

Likewise for other words-meanings.

The "old" "catharevousian", concept of the "purity of language", although supported by quite a lot of progressive persons, is, in reality, retrogressive (that is, it desires to prevent the social change).

In slavery I’ve found the assurance I was looking for.

Slavery is a certainty.

Some people, unfortunately, mistake multi-archy (polyarchy) for anarchy.
... that really confuses them.

anarchy	=	no rulers
multiarchy, polyarchy	=	many centers of power

An establishment that is drowning in the mire of its own stupidity. Oh, let it sink...

Let us not forget this... The war against fascism is also a war against stupidity.

Capitalism doesn't suit us.
(It is) too inhumane.

From its very first article the constitution makes it clear to us: the Greek State is not bound by its own laws!

(it is right there; on the paper; even if you cannot see it...)

Let me ask you something...

Time ago... my family... we were producing cheese. Of course almost every day we had cheese on the food table.

Those that produce the Nutellas and the wafers, what do you think? Do they eat these themselves? Those people who produce the ham cans, the crackers and all the other delicious garbage, which they then sell to you at the supermarket... What do you think? Do they feed all that to their own children?

If your child has not changed you, then you haven't been a good parent.

Human art cannot be compare to nature.

The humblest forest flower... its truth... the things it says to us... cannot be remotely reached even by the most masterly composed human creation.

Where some people see problems others see possibilities.

Persons who do not take care of their tools cannot be master-craftsmen.
?Good workers? That, they can be.
But... ?Good master-craftsmen? No... That, they cannot be.

Secret voting is a distortion of democracy.

Privileges silence voices.

Let's say that a prisoner truly wishes to reform one's self. Not fake it. And not like the state understands it. Like the prisoner understands it. Might have concluded: "I'm tired of this kind of living. I want to change direction.".
Does prison offer this possibility?
Not only does the prison not offer this possibility, but will do anything in its power to prevent this from happening. Because such a wish stands outside the boundaries of the system.

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Whereas, if this person lived "outside the prison walls" would have tried to create this possibility for themselves; even if failure was the most likely outcome.
So, in the best case scenario, prison is a loss: a loss of time, economic resources, energy...
a loss of life

(reshaping the observations of Savas Xiros (Σάββας Ξηρός), from a different pathway)

Once a "specialist" has chosen to appear on T.V., in my view, that person has lost 50% of their credibility.

Slow trains — happy people.
High-speed trains — sad people.
Why?

Better relaxed in a shack, with a big yard and a beautiful garden, than trapped in the most luxurious apartment of this world.

Maybe People's Assemblies were not clear enough. Maybe, at a time when the people were pendulous between submission and revolution, the assemblies too were indecisive between radicalization and within-the-system action.

Weep and whine never changed a thing.

(while rephrasing Fidel...)

A revolution...
with the kilos under the armpit...
no... can't be.

(kilos of cocaine, heroin, etc.)

(about the greek universities)

Here, we find ourselves having fallen in the pit of bureaucrats.
What? ?Try and explain them? ?Get inside their reasoning? You're only going to get stupefied yourself, as well, this way.
The situation here demands...
Get away! Run! Run for your life child!

— Yes... but... Google...
— Who cares what Google thinks?
Their world, our world!

(unless you run some commercial website)

— Why do Greeks party 'till late at night?
— Because they think they can cheat Death, this way.

In audio industry we are used to things not breaking down. Radios playing for sixty years, earphones working endlessly.

When things start breaking down, this is a serious failure for the music industry. Because music is connected to enjoyment. It is not a necessary tool, like an elevator. So, when things start breaking down, this connection also breaks down and gets replaced, instead, by another one... "a connection to frustration".

This is why things of the audio industry should be made in such a way that they don't break down.

Nowadays capitalism seems to be standing at its strongest high-point.
Or is it at its weakest low-point? After all, it looks as if the only option left, for its survival, is violence.

Capitalists,

never forgave Stalin

for defeating

their Hitler.

We Greeks have still not come to terms with the fact that we no longer are the center of the world.

A victory obtained by cheating; is this not an admit of defeat?

Maybe we like computers because, in a world that makes less sense day by day, they, the computers, maintain some degree of consistency.

Balkans, a Corner-Stone of Europe.
Stable Balkans... Stable Europe.
Prosperous Balkans... Prosperous Europe!

Some of the guidelines of Cooperative Technology:

The man is the measure.

The simpler, the better.

Not "?what to create?". but "how do we produce it?".

Whatever is superfluous is a problem (or, no more - no less than is needed).

It is the machine that needs to adapt to man; not the other way round.

— Wondering... What would the "Balkan Understanding" mean in practice?
— To be possible for someone to send a letter from whichever Balkan village to whichever Balkan village, reliably, accompanied by a tracking number, after paying a common standard fee (regardless of whether the delivery is within or outside the country's borders), without any further difficulties.

The "Balkan Understanding" would mean for a rock festival to invite also amongst the rest of the groups a rock band from a fellow Balkan country. For example, a Greek rock festival could invite a Bulgarian rock band.

It would mean for the Balkans who wish to travel abroad to set the Balkan destinations on a higher post in their list of preferences.

And how long did the October Revolution last? For example, the Greek Revolution, its armed phase, lasted for almost 10 years. So, how long did the armed phase of the October Revolution last? At least 'till the defeat of the domestic and foreign armies which were supportive towards the old regime.

These, as part of the reply against the claim that the October Revolution was some kind of coup. Certainly it did not occur in just a few days as coups usually do.

For the counterbalancing of some ugly aspects of Taylorism, a series of measures could be tried.

For example... Taylorism alienates workers from creation. At the same time also isolates workers from each other. And furthermore keeps workers ignorant of the productive enterprise's issues. In order to remedy these unpleasantnesses, or at least lessen them, the following could be tested: The workers who work under the taylorist system will only work for 7, instead of 8, hours at their post. The remaining hour of course they won't be lazing around, but they will be observing (and in a sense

overseeing) some other sector of their company; or the same sector they are normally working at, but now from a different post.

There they will be able to make their remarks and their comments. At the same time they will be coming in contact with the rest of the workers. Moreover they will gain understanding of the entire creation process and of the functions of the enterprise (since, needless to say, one week they might be watching over one post, the next over another).

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Alternatively, instead of an hour per day the workers could be "observers" for one day out of eight days.

Additionally after they will have finished their observations they will be able to discuss their remarks within the appropriate institute (e.g. relative workers' group, or the enterprise's workers' council).

Maybe you keep on finding in the money-rule-ist Media, countless references to the 2nd World War.
Possibly because in this war the money-rule-ists were with "the good guys". Whereas in almost all other wars it was them who were "the bad guys".

And what will we be making? ?Anarchy in a fish bowl?

Athens... that concrete mush...

Some people mistake hooliganism for revolution, arbitrariness for anarchy, impudence for bravery. If those things were anarchy then we would be better off falling off some cliff. There are plenty of jerks in this world, no need for more. But these things are not anarchy. Because anarchy builds itself not on cowardice but on respect.

Collector of Useless Information

(I profess to be a...)

A life in the foxhole is a useless life.

The Communist Party of Greece pretends that, in Greece, there's such a thing as a "normal" bourgeois class. Of course that suits that party fine because this way it can also go on pretending that itself is the "normal" communist party which fights a dramatic battle against this formidable capitalist class in favour of the oppressed workers, and so on. The reality of the matter, though, is that the "bourgeois class" in Greece as well as the "Communist Party of Greece", each one alone, and both of them together, them two are just a funfair act.

— Is technology class defined?
— Certainly technology is class defined.

When you buy, you vote.

When you are buying a product, you are also, willingly or not, advocating in favour of the system that produces and makes this product available. So, you too share part of the responsibility.

And, utterly surprised, I am reading Engels, back in 1880, writing to me, that my idea of the workhour, as an exchangeable economic unit (aka money) that idea had been, partially, implemented, even earlier, in about 1820, in England, after the exhortation of some guy named Robert Owen.

Oh... arriving late and exhausted!

The capitalist class has been created and strengthened (amongst others) upon inequality, imposition, exploitation, injustice (If in doubt, just take a look at how their businesses are ran.) So, how is it possible for this class to lead the true democracy? That very democracy which, in its turn, is expected to overthrow the exact values upon which the capitalist profits have been based. Such a thing is not possible. What is possible though is for the capitalist class to try anything in their power to sabotage democracy. And this is exactly what they are doing!

Sorry, but I’ve got myself the passwordmania. I’ve been setting passwords on almost everything. Even on my socks and shoes... I set passwords even on my socks and shoes!

Wow... This guy’s even dumber than "Artificial Intelligence".

Say, admit it, that we pray for somebody, to come along, and save us from this petite-bourgeois life's misery.

What do you produce?
You locals, who rule those Greeks, what do you produce?
How do you compete in the international arena?
I'll tell you what you do produce...
    "cheap excuses"
That is your product.
With this you address the international markets.
It is your specialty.
Your competitive edge.

The city promises a lot; delivers none.

Why spend my life inside walls?
What am I?
Am I a caveman?

And some people think that we are going to have a revolution, secretively. Without any fuss, without violence, without being detected by the managers. The lords will wake up one morning to find us holding all the key positions. "Those damn rascals!", they'll think. With indirect methods, with insinuations, without a clash, we will succeed in having a social revolution!

One more comfortable illusion.

And she talks to me about Gandhi and non-violence. And I get angry. And she replies, "You got angry ’cause I told you about Gandhi". How can I not be angry? I’m trying to have a serious conversation and you bring up Bollywood.

(for the Greek language)

Μικρές Λαϊκές Βουλές (people's small volitions).
Εργατική Βουλή (workers' volition).
Φοιτητική Βουλή (university-students' volition).
Βουλή Αγροτών (volition of farmers).
Βουλή Συνταξιούχων (volition of pensioners).
Μαθητική Βουλή (students' volition).
Βουλή Προπαγάνδας (volition of propaganda).
Βουλή Γκραφίτι (volition of graffiti)

→

I've thought it through, and I have come to the conclusion that the "Μικρή Βουλή" (small volition) is better than "Συμβούλιο" (council) and far better than "Συνέλευση" (assembly).

By direct-democratic methods the "Λαϊκές Μικρές Βουλές" (people's small volitions) will make decisions, and (equally important) collectively apply them.

And... What are we?
Is anarchy some kind of hobby
and we hobbyists-anarchists?
?Or, maybe, tourists-anarchists?

(yes, some people think and act like that)

The use of the proper language is of importance.

Saying "squat" is one thing, saying "workers' community" is another.

"A syndicate" (?... of crime?) is different to a "workers' union".

"Employee" is not the same as "worker".

"Employee" in your face.
I am no employee, I am a worker.

The working class movement is in no need for persons who will act their show, drive through their personal celebrity trip. The working class movement is in need of able persons who are ready to take on responsibilities. Can you become such a person, a responsible worker for the people's movement?

The End

This book hopes to be an interactive book. For that reason, plenty of "empty" space has been left available.

This book begs to be noted upon, to be commented, to be sketched, to be smudged, to be lent, to be crumpled, to be smudged again, to be reprinted, to be altered, to have the groceries list written upon it, to be kicked around, to be sat upon, to have bird drops landed on its pages, to be stored away, to be forgotten, to be found.

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the sour cherry book

observations,
from an anarchocommunist stand,
at the one dollar shop

nikos karagiorgos